/254 cont./

for it. If a black cloud draws near, he cuts it with the tama. It is the ptans.

The relations between these two men, on whose activities a great part of the security of the group rests, are not cordial; they are relations of latent and permanent aggression. The sorcerers wait for carelessness on the part of the curer. If they catch him asleep, they kill him at once. The sorcerers use pieces of glass to put an end to the wisdom of the Te eu, that is to say, to the signs. They can call sicknesses, combine all the pests, and send them to another parcialidad or to the curer himself so that they will kill.

When a té eu meets a sorcerer, they barely greet each other; at night he takes every precaution.

[694] The curers can accuse a sorcerer before the cabildo, but they are afraid to do so.

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Chapter II

Nasa Jihi

The vision that decides a destiny. Just as a té eu needs to see visions in order to decide on his vocation, the sorcerer also decides by means of visions. For example, if in the beak of a bird there is seen a donkey with open mouth into which mosquitoes fly, or simply pigs, the person is fated to become a sorcerer. These visions are personal and usually occur in isolated spots, such as ravines or bogs, where animals cannot come, on any day or at any hour, for this can take place in the daytime or at night.

When a person claims to have seen a donkey, people say that he is going to eat people. It is commonly stated that those who like to walk about at night are more likely to become sorcerers, for they have the opportunity to meet with evil spirits.